

Reading, Writing, and Mapping Our Worlds Into Being: Shared Teacher Inquiries Into Whose Literacies Count

Ralph A. Córdova, Amanda L. Matthiesen

Teachers can use students' lived experiences as a bridge to literacies learning and the mandated curriculum of the classroom.

Insight, I believe, refers to that depth of understanding that comes by setting experiences, yours and mine, familiar and exotic, new and old, side by side, learning by letting them speak to one another. (Bateson, 1994, p. 14)

What would it be like to have not only color vision but culture vision, the ability to see the multiple worlds of others? (Bateson, 1994, p. 52)

Have you ever asked yourself what it would be like to have culture vision, the ability to see the multiple worlds of others? We have. And we had to in order to explore what second-grade inner-city students knew and were able to do instead of what they couldn't. We also had to in order to inquire into the impact that our teaching practices had on how students expanded narrowing notions of literacy within a high-stakes testing setting. In this article we show how we, two teacher researchers, learned to support each other as we developed ways to explore our classroom as a cultural setting. It is about how our membership in a professional learning community supported how we came to understand the impact of our instructional decisions in an urban classroom as we broadened our definitions of whose literacies count.

The role of teacher-as-researcher perspective and how we conceive of, implement, and sustain

innovative professional learning communities can inform how we come to think about research-based solutions for student learning in our urban schools. From this perspective, we believe that shared teacher inquiries can play a critical role in facilitating learning for teachers in general that affects literacies learning for students in particular. This role can help us navigate the larger educational reform climate where research-based recommendations abound that oftentimes seem like others *telling us* what to do—answers, like little rocks, thrown at our heads when we haven't yet begun asking the questions that matter to us.

A daunting task for teachers, then, becomes how to create sustainable professional learning spaces where we learn to draw on empirical research to understand one another's professional experiences, to nurture and transform our professional stances and practices—where *we* learn to become the researchers, too, who seek answers to the questions that emerge from our everyday work.

It seems harder than ever for teachers and students to create learning communities (Dixon & Green, 2009; Lave & Wenger, 1991; Santa Barbara Classroom Discourse Group, 1992a, 1992b) that honor students' and teachers' lived experiences as funds of knowledge (Moll, 1994; Moll, Amanti, Neff, & Gonzalez, 1992) to build upon as readers and writers—and researchers. In this article, we examine ways in which an innovative professional learning community, the Cultural Landscapes Collaboratory (the Collaboratory), had important consequences for our professional lives, in one urban, second-grade classroom, and for what counted as literacy learning



for students in that classroom. We also present how the Collaboratory supports diverse teachers from diverse settings, across urban and rural settings, serving as resources for one another in meeting the challenges presented by a common “narrowing of curriculum” and pedagogical options. Central to how the community accomplishes this is its use of face-to-face communication strategies, along with digital video technology, to mediate individual classroom-based inquiries.

Researchers tell us that students and teachers located in urban settings, in particular, face a host of challenges (Clewell, Campbell, & Perlman, 2007; Entwistle, Alexander, & Olsen, 1997; Ladson-Billings, 2001; Teale & Gambrell, 2007; Walker-Dalhouse & Risko, 2008). In addition, instructional approaches and professional development that support reading and writing instruction (Pease-Alvarez & Davies-Samway, 2008) and learning in U.S. schools have narrowed (Achinstein & Ogawa, 2006; Allington, 2001; MacGillivray, Ardell, Curwen, & Palma, 2004), and this is nowhere more visible than in urban settings.

Crocco and Costigan (2007), in fact, argued that what has been called the narrowing of what counts as curriculum (e.g., Dillon, 2006)—which they expand to include the impact of mandated, prescribed curriculum that “frequently limits pedagogical options” (p. 514)—has meant that new teachers in many urban schools “often find their personal and professional identity development thwarted, creativity and autonomy undermined, and ability to forge relationships with students diminished” (p. 514). Crocco and Costigan further argued that this, in turn, may have real consequences for teacher retention in these urban settings. We would argue that this narrowing of curriculum and of pedagogical options, therefore, has potential serious consequences for what comes to count as the teaching and availability of opportunities for learning literacies (Street, 2001) in urban classroom settings.

Our Questions

In the classroom-based work we do in the Collaboratory, we have seen a dramatic narrowing of whose voices matter when official mandated school “scripts” do not have the capacity to build upon the diverse perspectives that children bring to the classroom. We present two telling cases to make visible

how a teacher-learning community with members from diverse geographical regions across the country could work together to address this global challenge while affecting what became available in a local urban setting.

We asked ourselves two related questions that led to the construction of these telling cases.

1. How can teachers, at the classroom level, examine and think about ways to construct a space in which inner-city students’ lived experiences and knowledge count as ways to support literacy(ies) learning within and across their urban classroom landscape?
2. How can a professional learning community that crosses diverse geographic regions and settings affect teachers’ professional learning and the ways in which they examine and think about the teaching of literacy(ies) in their classrooms? Related to this question we reveal the impact of one community’s use of digital video technology to mediate an individual urban teacher’s classroom-based inquiry.

Roots and Routes for Shared Professional Learning

We use the homonyms *roots* and *routes* as metaphors to represent, and for us to think about, the historical underpinnings for the particular approach to shared professional learning (the roots of) and the directions and dynamic decision-making processes that led to taking this approach (routes to).

The Collaboratory was founded in 2004 in an innovative partnership of National Writing Project (NWP) teachers from different project sites. NWP, the longest sustaining teacher-based professional development network in the United States, has as its core the mission to improve writing instruction and learning in U.S. schools by cultivating teacher leadership as a cornerstone of equity (NWP & Nagin, 2006). The Collaboratory’s professional learning model is grounded in the work and interactional ethnographic research approach (Green, Dixon, & Zaharlick, 2003) of the Santa Barbara Classroom Discourse Group (SBCDG), a school/university collaborative research partnership with almost a 20-year history (Dixon & Green, 2009), of which Ralph (first author) is a long-time member.

This enabled the teachers and students to view themselves not just as readers of mandated texts but also as authors of new texts.

The Collaboratory's teacher members are from rural and urban settings (California, Illinois, Missouri, and Texas) and different grade levels, content areas, and institutions, who convene in an inquiry-focused summer institute each year. Collaboratory members develop research partnerships with one another within and across geographic regions, each partner researching his or her own classroom as a culture. Throughout the year, between summer inquiry institutes, members use video conferring and analysis technologies to stay connected, to plan, and to examine data from our teaching and learning processes in our particular settings.

Overview of Telling Cases

We begin by first discussing the *roots* and *routes* of the Collaboratory's theoretical approaches that orient members to see and act in particular ways as teacher researchers. We present the conceptual and methodological framework and approach we have taken in this particular study, including a description of the setting and participants. Then—although space does not permit us to present full analyses from this inquiry—our analyses are organized in two telling cases (Mitchell, 1984). Telling cases, proposed by Mitchell (1984), serve to make visible something that was previously not available to be known.

In Telling Case 1, we present an ethnographic narrative of the project within the background of classroom cultural space to reveal how the teacher's inner-city second graders developed a view of themselves as mapmakers that paralleled and supported how they saw themselves as readers and writers. The questions guiding this inquiry had as their impetus both what was happening in the classroom as well as in the collective discussions of members of the Collaboratory professional learning community. This enabled the teachers and students to view themselves not just as readers of mandated texts but also as authors of new texts. In particular, we examine what the teacher and her research partner were able to focus on, see, and understand at one layer of

analysis during the school year—and what they were not able to explore in the moments of teaching that led to new questions and the need for deeper kinds of analyses with the Collaboratory.

Building on Telling Case 1, in Telling Case 2 we present a brief description of the Collaboratory as a professional development space and how it enabled Amanda's (second author) to examine her teaching practices, thus broadening her existing definitions of literacies learning. This allowed for a new understanding of student literacy(ies) learning in the context of Amanda's teaching and what became *available to be learned* (Yeager, 2006) about what counted as literate text(s) and practices in her classroom. Through this process, she began to develop a theoretical language to explain her teaching practices and understand the power of how teacher talk could potentially support students in navigating learning within and outside of their classroom. We make visible the power of space, examining how Amanda's use of digital video technology allowed a community of teacher researchers to interact with and learn from her urban classroom practices—at both the individual classroom level and at the collective level of the Collaboratory.

Through these two telling cases, we are able to make visible the whole story and the interrelationship between what occurred in Amanda's inner-city classroom and what occurred within the larger learning community. In taking this approach, rather than focusing on *how to* do a particular set of activities, we examine *how to think about* the relationship between innovative professional development models for teachers, and, how those same models can interact with teachers' inquiry and practice *within* their classrooms.

Conceptual and Methodological Perspectives

Our views are grounded in an interactional ethnographic perspective (Santa Barbara Classroom Discourse Group, 1995), which lets us understand classrooms as cultures (Santa Barbara Classroom Discourse Group, 1992a, 1992b) and knowledge as situated and socially constructed. From this perspective, our study reveals how teacher researchers can explore issues pertinent to understanding urban students' learning by drawing on theories from anthropology (Frake, 1977; Gumperz & Cook-Gumperz, 1986; Spradley, 1980), critical discourse analysis

(Fairclough, 1992; Ivanič, 1994), and literary theory (Bakhtin, 1986). From this theoretical stance we can conceive of classrooms and out-of-school settings as dynamic, ever-evolving communities, where cultures, and the texts that shape and are shaped by those cultures, are discursively constructed by members.

Research focused on the mismatches and clashes in cultural expectations between home and school (Delpit, 1996; Dyson, 1993, 1995; Heath, 1983; Moll et al., 1992) sheds light on how to understand and work with frame clashes (Gumperz & Cook-Gumperz, 1986; Tannen, 1993) that teachers may experience in their everyday work with youngsters with backgrounds different from their own. Teachers may be aware of all these differences, yet they often struggle to transform their learning from this level of knowing to the level of informed professional action. Thus, as literacy educators, how teachers conceptualize texts matters and whose texts they *choose to value* matters even more.

Grounded in our interactional ethnographic perspective, as part of the yearlong community study and as a common practice among Collaboratory members, we documented what we began to call the “mapmaking study,” or cycle of activity (Green & Meyer, 1991), by videotaping and audiotaping, constructing field notes, and collecting artifacts such as student work and teacher-written plans and other documents. This allowed us to analyze, contrast, and notice patterns of practice that emerged in the data records, thus constructing domain analyses (Spradley, 1980) representing the 10 days of this mapmaking study.

Data and Setting

The data for this study come from a five-year corpus of ethnographic records (video footage, student and teacher work samples, and field notes). They were collaboratively collected by the authors across three learning settings: the classroom, the Collaboratory Summer Inquiry Institute, and from an Internet-based video archiving forum where teachers post classroom video footage for shared professional explorations.

An active member of the Collaboratory since 2006, Amanda is a Caucasian second-grade teacher researcher working in a large, urban school whose main school district was taken over by the state in 2007. It is located in an economically depressed

area of the city, where unemployment and high crime rates are part of everyday life. The data were collected during the 2007–2008 academic year, her eighth year of teaching. All but one of her second-grade students were African American; the other student was a boy of Libyan cultural heritage. All her students participated in the federal free- or reduced-cost lunch program.

Ralph is a university-based researcher. He is Latino, of native Mexican-Indian and Spanish cultural heritage. Amanda has invited him into her classroom to help implement a shared Collaboratory research project she had developed with her California-based second-grade teacher colleague, Ms. B. Ralph helped to set up the video camera, to coteach with her, and to view video data records with her. All student names used in this study are pseudonyms.

Telling Case 1: Exploring Neighborhood Stories and Words of the Classroom

(A) These are our windows. We can see through them. Why? Because it is glass. Glass can break. Glass may hurt. You do not want to touch it. Out the windows we can see the street, the houses, the school and the world. (Ismael, second grade, December 17, 2007)

Ismael’s annotation comes from a culminating classroom mapmaking project that we had accomplished by mid-December of that year. The project fit within a yearlong study of community that Amanda and Ms. B had designed during the previous summer institute. But it also had deeper roots in Amanda’s growing disillusionment with the district’s mandated reading series and the pedagogical and instructional choices it offered. She already knew from past experience that “The First Americans,” a story about Native Americans and community that students would be reading in November, had seemed disconnected from these inner-city students’ immediate lives and concerns.

The use of this series is expected and is enforced by frequent visitations from the assigned reading coach and the principal. As with the Native American story, its content and the prescribed approach it demands, often do not match with the students’ own lived experiences, nor do they suggest how to scaffold learning opportunities to make the story relevant to student learning needs. Because Amanda and

Ms. B had planned the yearlong investigation into their communities, we knew that if Amanda was to be allowed to veer from the prescribed reading series, she needed to develop a rationale that she could use to explain to herself, to the students, and then to the administration why a mapmaking investigation to learn about communities would complement the upcoming story on Native Americans. In other words, Amanda did not intend to abandon the required curriculum. Rather, she sought ways to expand and move beyond that curriculum while meeting district requirements—and explore how to draw on students' lived experiences to enhance and extend the seemingly narrow content and pedagogical views afforded in the official reading series.

She and Ralph had met with the school principal, who did not object to the classroom-based inquiries and asked what she could do to support us. Earlier that summer, Amanda had completed a four-week intensive National Writing Project institute (National Writing Project & Nagin, 2006), and her principal and reading coach supported Amanda's classroom-based research project for that year. Now, in the 2009–2010 academic year, building on this research project, Amanda's principal invited her to present her study to her school faculty. Amanda will now “loop” with her second graders into the third grade where she will be able to continue working with them. Ralph has been invited multiple times to work with Amanda's faculty as they plan on voluntary classroom-based inquiries. This has led to several of her colleagues, including the reading coach, to plan a school-based teacher-inquiry community.

Thus, questions raised in and through discussions with colleagues at the collective learning community level in relation to the local needs of her own classroom setting led Amanda not only to plan a specific set of activities—the mapmaking project—but also to ground those activities in a larger classroom-based inquiry that reflected the goals for members of the Collaboratory (conducting individual inquiries into their own classrooms as cultures).

At the same time, Amanda was able to further build on and deepen her local research relationship with Ralph. That research relationship became a resource for her within a school where anything beyond the official reading curriculum would be viewed as an unnecessary extra. Likewise, Amanda's collegiality and her students became a resource for Ralph (a former third-grade teacher of 14 years) and

new university researcher, serving as intellectual partners to push his growth. For Ralph and Amanda, the challenge became how to create a space within the existing mandated curriculum so that the second graders could explore their community as readers, writers, and mapmakers to share with their California counterparts but also to be able to more fully access that curriculum. As Amanda explains,

The mandated curriculum is expected to be read, verbatim, from the script. Because of this, I recognized that my students were struggling because of the assumptions embedded in the curriculum—that all students would have an established shared knowledge base. My principal and reading coach also know this, but it seems how to link the curricular goals with the students' lives is the greatest challenge.

The basal story on Native Americans seemed to be the best entry point for initiating an interdisciplinary—language arts, social studies, art—study of community that would draw on students' lived experiences, to build culturally relevant literacy opportunities. From Amanda's perspective, she believed that she could support the students in accessing “The First Americans” story by exploring concepts of culture and community across several levels.

The community mapmaking project allowed her students to access the notion of community as represented in the Native American story by exploring their own understandings of community and culture. When teachers do this, we argue that they are guiding students to navigate the cultural expectations and demands embedded within the official curriculum, by honoring their own lived experiences as resources for academic learning. In doing so, we create new spaces, hybridized ones, that allow the in-school official script to be expanded and made accessible to students, who bring to it a sense that they too have rich experiences.

The mapmaking study began in November and ended, as indicated earlier, with a culminating project, a collective annotated classroom map, in mid-February. Amanda and Ralph engaged students in the study by introducing them to a variety of maps as represented in atlases and pamphlets. In addition, they sought to construct shared knowledge by building on individual students' experiences with maps (e.g., Ismael shared how, on long drives in the car, his parents would use a map to see where they were going). Ralph then explored a picture book with the

students, Sarah Fanelli's (1995) *My Map Book*. This book is a series of child-like maps depicting everyday life: map of the playground, my dog, my family, my day, and so on. Students also had opportunities to compare and contrast different kinds of maps and to generate a collective (class) list of common attributes as well as those things that made a particular map unique (such as being about a "certain something").

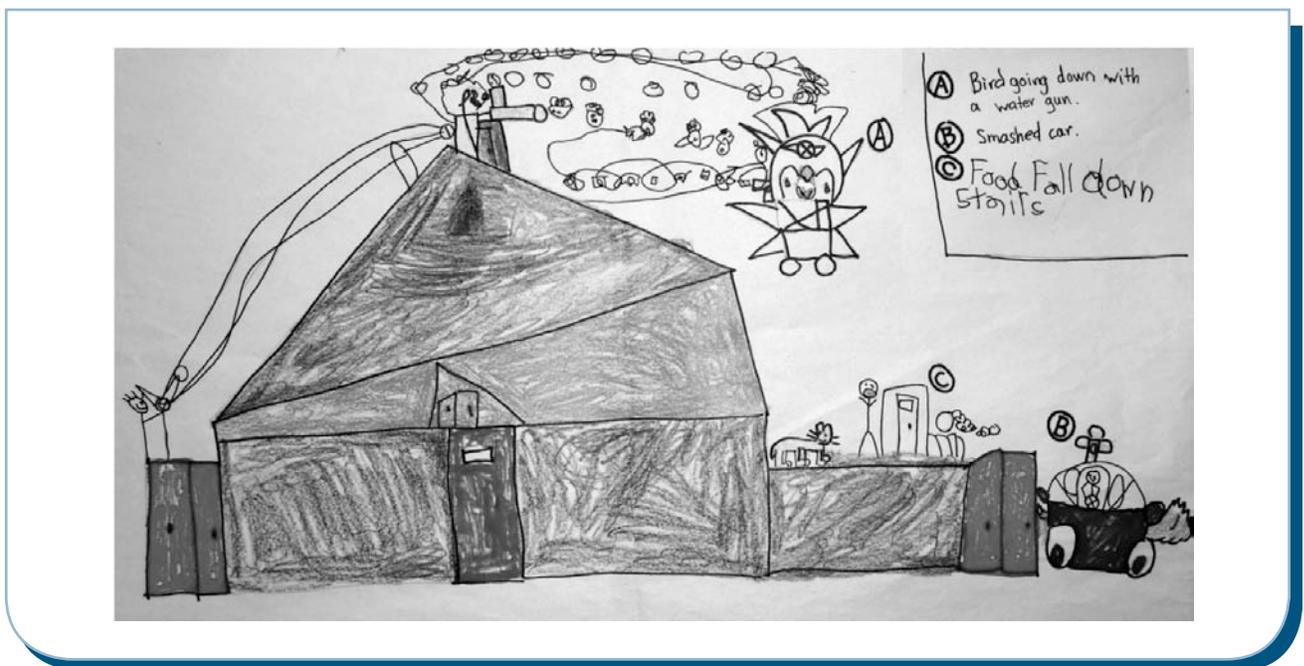
The introduction to maps was followed, in late November, by an activity where students were asked to construct annotated neighborhood maps. As we drew an example map together, we talked aloud about what we were thinking as we added images to it. We noticed that the students were eager to learn more about us as we talked about and developed our map with them. From there, the students began to create their own neighborhood maps. As they drew images of buildings, apartment homes, parks, and streets, they talked to one another about their lives and what they see every day.

As shown in Figure 1, Raylen annotated three neighborhood experiences. He elaborated on these three stories to his partner. Raylen's partner, as the audience, then chose the story that was most interesting to him and asked Raylen to write about it:

Raylen's experience of the "bird going down with a water gun." Though we hoped that the students would use "talk" to help them think about maps and create personal narratives, we had not realized that the maps would also help them learn how to talk and listen to one another in authentic ways not always present in the language arts curriculum. We also found that talking aloud about their lived experience helped students prepare for how they would later go about composing a piece of writing. As they talked about their maps, we saw the second graders listening to one another and asking questions in ways they had not done before.

The mapmaking study continued across several nonconsecutive days during December, culminating in February with students creating a detailed map of their classroom community to send to Ms. B's students in California. Affording students opportunities for developing a meta-awareness of themselves as contributing members to the classroom as a space for learning, Ralph introduced them to the ethnographic language of "insider and outsider knowledge" as a way to think about the kind of knowledge they had as second graders who are native, or insiders, to their classroom. In talking about what should be included

Figure 1
Raylen's Neighborhood Map



in the classroom map and why, the students, with the teachers, did so from the perspective of what an outsider to the classroom might need to know about the physical space. Each student selected one part of the classroom from our list about which to research, study, and become experts.

In February, students wrote about how particular spaces within the classroom are used by its members during the day and made illustrations. Each student contributed an illustration to construct a larger classroom map, and each student's written descriptions became the annotations, or *key*, that guided the map reader to understand and navigate it. Figure 2 shows Raylen, an emergent reader, writer, and gifted artist, at work preparing the annotation for classroom pet Princess Sherrelle, the beloved hamster. He shared his details aloud and was proud of his work (see Figure 3). Later that day as we reflected and discussed the experience, it occurred to us that this was the first time Raylen had ever written this much and with this much purpose and focus.

We found it amazing and intriguing how this student, whose mother had not enrolled him in second grade until early November, and whose writing had consisted of his name and copying the date on his paper, had a lot to write about Princess Sherrelle. He was provided with an opportunity for authentic communication beyond the typical worksheet at the end of the basal story. Raylen began to blossom.

We then digitized the annotated classroom map (see Figure 4), and the students learned how to make voice recordings of themselves reading aloud their particular classroom map narratives. We integrated their voice files into the map, making it interactive for others to use and explore our learning space. Students were excited to hear their voices when they clicked on the map to see their particular part represented. They were proud that their work would be published for Ms. B and other students to read. The digital map was posted in the "Members' Studio" section on the Collaboratory's website (www.siu.edu/education/thecollaboratory). Now, other colleagues

Figure 2
Raylen Working on Annotation for Princess Sherrelle



Figure 3
Raylen's Annotation for Princess Sherrelle

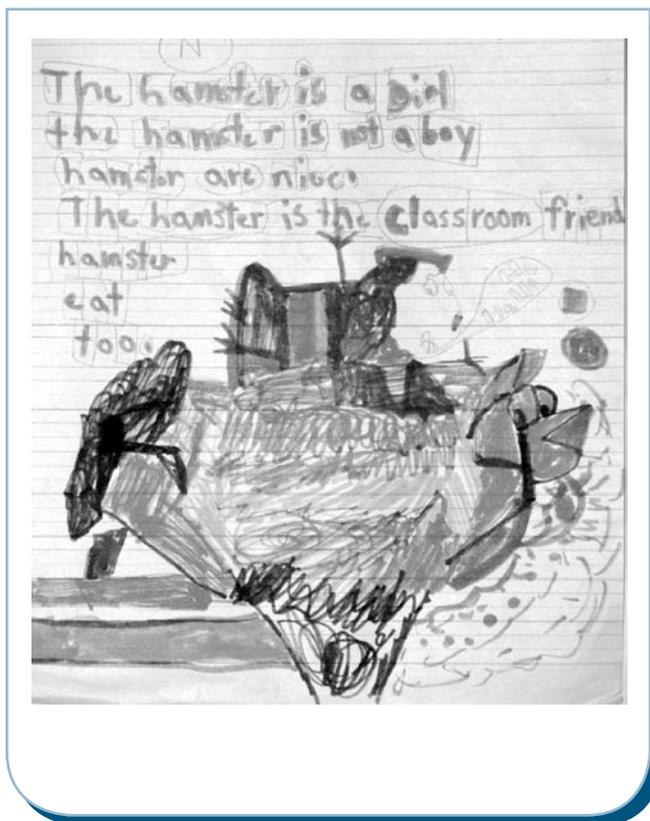
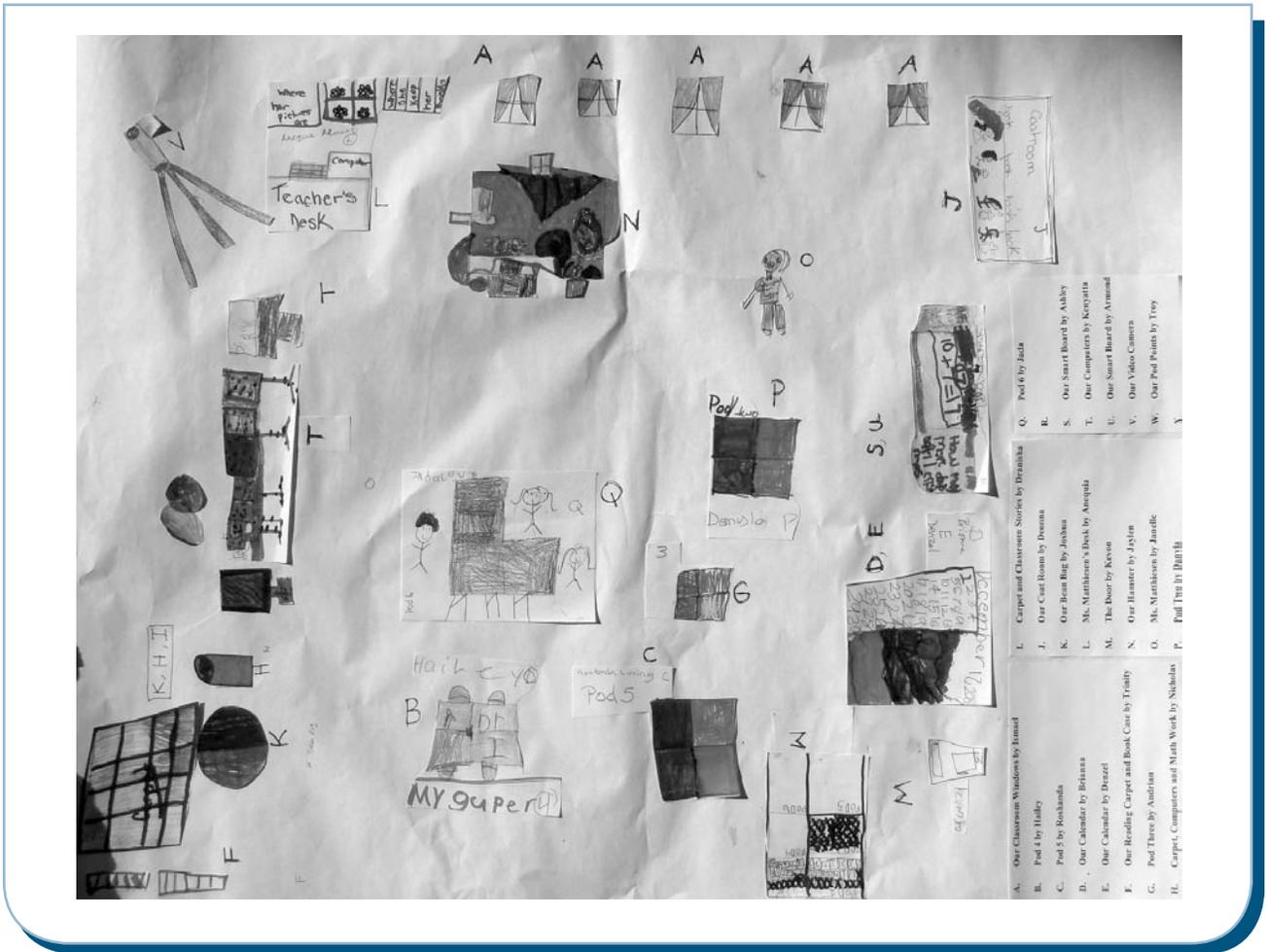


Figure 4
Annotated Classroom Community Map



and their students, in particular Ms. B from California, could visit our inner-city classroom and learn about its spaces as told by the beautiful and smart voices from its second-grade inhabitants.

This telling case narrowed its focus on making visible the relationship between two teacher-researchers' classroom-based inquiry and how they came to understand how inner-city students could expand their notions of literacies through mapmaking as literate practices that allowed access to and expansion of the scripted curriculum.

Next, we present Telling Case 2 to examine how the mapmaking cycle of activity became an even greater resource for examining learning in the context of teaching for Amanda and Ralph, and how it

eventually served as a transformative experience for Amanda as a new teacher researcher. Without examining the relationship between the individual classroom study and the larger professional learning community, the mapmaking exploration might simply be viewed as an interesting lesson or reprieve from the daily mandated curriculum. We argue, however, that the mapmaking investigation forced us to explore rationales with the students for *why* we needed to examine our own communities if we were to understand the curriculum's unit on "The First Americans." It was not, however, until later that we engaged in a more in-depth analysis with colleagues in the Collaboratory that we were able to see and understand this.

Telling Case 2: Making Space for Reseeing and Transforming Practice

By the time of the following Summer Inquiry Institute in 2007, Collaboratory members had had an opportunity to view what students and teachers had posted in the “Members’ Studio” and had also communicated across the previous year using innovative digital communication technologies. Because of their familiarity with our, Amanda and Ralph’s, work, the Collaboratory members could continue a conversation already begun and thus address new questions in a deeper way in the face-to-face interactive setting.

Our conversations midway through the Institute about the original inquiry and its purpose led the group to hypothesize that the mapmaking experiences might be viewed as material textual resources related to how students experienced schools as exclusive or inclusive scripts, or narratives. To explore this hypothesis, we raised additional questions about *how* the mapmaking experiences might have been constructed as potential material resources. On the surface, Amanda and Ralph had believed that the experiences had supported students in talking and listening to one another. The other Collaboratory members wanted to unpack the relationship between how the teachers used language to make meaning and how they framed literacy learning experiences for the students, to expand their mandated curriculum, by exploring their communities as locations for literacies learning.

During the Institute, using WebDIVER—an innovative Internet-based video analysis software (see Pea, 2006)—Collaboratory members had uploaded particular video records from their own classrooms for viewing, reflecting upon, and analyzing. The video analysis software enables the uploading, archiving, viewing, and analyzing of a video clip. Before coming to the Institute, by viewing the clips of the mapmaking cycle of activity, we had noticed patterns across days, in which we had been using process-oriented language during the mapmaking cycles of activity. In this case, Amanda selected several instances across the mapmaking study cycle to explore the role that teacher discourse may have played in how the teachers used language, or *language*d experiences for students. At the Institute, Amanda framed one of her video clips with questions in the video analysis software dialogue box:

00.03.08 Here is an interesting example of how we are learning how language is used explicitly by me and Ralph. Did you notice the writing language used in the context of mapmaking? As you watch the clips please think about: Clip # 1—How is the process of teaching mapmaking like the process of teaching writing? As you watch the remainder of the clips, Ralph’s recap and my explanation, on 12-20-07, what do you notice about how we use language?

Guided by Amanda’s questions, we were able to try new ways of reflecting around a shared data set, and more importantly to learn to interrogate why we do what we do and what consequences it might have for students’ learning.

As shown in Table 1, the language teachers used was language that would also be used when teaching students how to write a story. Analysis of the video record revealed two consistent discourse patterns that had not been visible to Amanda and Ralph when closer to the actual teaching moments. First, salient was the use of literate and process-writing words, such as *writing piece*, *brainstorming*, *ideas*, *main idea*, and *details*, in relation to the new activity of constructing neighborhood maps. Second, there was the use of referential language in which the teachers provided a rationale for creating maps of neighborhoods that could later be used as a resource for creating a classroom community map to send to California.

The pivoting (Larson, 1995) or metadiscursive (Yeager, 2003) phenomena, we argue, acted as learning resource for the students and for teachers as they sought to make connections between the days’ events, weaving together a larger cohesive purpose for the mapmaking and writing explorations. In doing so, students could experience the day’s event not as a “drop in” unrelated lesson, but rather, as one that was purposeful, ongoing, and where each experience built on prior ones and implicated future learning (Bakhtin, 1986; Putney, Green, Dixon, Durán, & Yeager, 2000).

The process of viewing the video clips, from a distanced ethnographic perspective, allowed for reflection and identifying the connections that teachers (we) were making between writing and mapmaking. Just as teachers and students had brainstormed about what to write about on the blank papers, they were now brainstorming about how to compose neighborhood maps. In other words, through the collective and more distanced analysis, Amanda and Ralph realized that, while Amanda had been aware

Table 1
Reading and Writing Language as Resource for Mapmaking

People	Message units	Intertextual references
Ralph:	Just like when you begin a writing piece , you start brainstorming like we did a long time ago. We brainstormed ideas about what would be on our neighborhood maps.	Makes link to students' past writing brainstorming experiences with Amanda to new brainstorming experiences with mapmaking. Orients students to consider using the brainstorming literacy practice learning in language arts as a tool for composing their neighborhood maps.
Amanda:	Remember we talked last about our main idea ? Which is that? What is this big piece of paper ?	Refers to an early experience in language arts, referring to main idea. Asks students to draw parallels between an earlier writing composition and the new classroom map.
Students:	Our classroom	Students unanimously vocalize confirmation.
Amanda:	And these are all our details . So, everyone is going to add details to this piece of paper .	Continues to draw parallels between details when composing a piece to the details of the classroom map elements each student would explore, write about, and illustrate.

of changes in student talk and action, she had not been conscious, in the moment of teaching, of the language she had been using to frame and facilitate the learning experiences (mapmaking). It was not until she looked back at the record that patterns began to emerge that made visible the ways in which she and Ralph talked about mapmaking in the same ways she would normally talk to her students about reading and writing processes. These insights into the vast similarities between teaching writing and teaching mapmaking would not have been apparent had we not made space and time for careful reflection. By *learning to see learning* (SBCDG, 1992b; Yeager, Floriani, & Green, 1998), Amanda was able to develop authority over her practices and guide others to wonder and to explore their curricular challenges and professional inquiries.

Teachers Teaching Teachers: Learning to See Learning

So why ought we ask ourselves what it would be like to have culture vision, the ability to see in new ways

our classrooms as cultural landscapes where we live and do our professional work? This study revealed how an urban teacher engaged her students to explore their lived experiences as material resources for in-school literacies learning, drawing on students' lived experiences as academic resources for learning. In doing so, the two teacher researchers and students built bridges between the mandated curriculum and their lived experiences making way for a hybridized expanded *living* curriculum. They developed research-based solutions to address how learning with a mandated curriculum could be mediated, making it a responsive one as the participants *talked and acted into being* (Yeager & Córdova, 2009) what came to count as expansive and inclusive texts.

In collaboration with and support of the Collaboratory, the two teachers' inquiries into what constituted texts, for whom, what purposes, and with what outcomes became informed acts of resistance grounded in a belief that much more was possible if they took the time for careful scrutiny and action. Through the use of 21st-century digital technologies as reflection and inquiry tools, the

local knowledge developed in an urban setting became global theoretical and pedagogical resources for other Collaboratory teacher researchers. This local knowledge global relevance can lead to global knowledge affecting local practices.

When teachers come together, collaborate, and invite one another into shared inquiries, they create new spaces where they learn to see learning—that of the complexities within their classrooms as affected by their instructional decisions, which in turn have been influenced by the collaborative perspectives of fellow colleagues. These are spaces where we learn a language of inquiry, a language that gives materiality to our emerging understandings, and that language and understandings have potential for powerful transformations in practice. Thus, by studying the teachers' professional development community, as a research-generating inquiry space, we witnessed the powerful insight and actions that emerge when we set our “experiences, yours and mine, familiar and exotic, new and old, side by side, learning by letting them speak to one another” (Bateson, 1994, p. 14).

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Córdova teaches at Southern Illinois University, Edwardsville, USA; e-mail rcordov@siue.edu.
Matthiesen teaches at Adams Elementary School, Saint Louis, Missouri, USA; e-mail mandymatt@hotmail.com.